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COMMUNICATIONS.

For the Western Recorder.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. III.

The *reaction* of our foreign missions upon the churches which sustain them, (considered in my last paper), is itself a sufficient compensation for the cost of those missions. It is more than that; the return has been "good measure, pressed down, shaken together, running over."

We now pass to the *direct influence of the missions of the Board upon the heathen world.*

A moment's reflection will teach us, that but a part, and probably a small part, of this influence is open to distinct human observation. Who can look into the thousands of minds and hearts to which our missionaries have access? Who can observe the happy changes and modifications in the thousands of family circles, effected by their conversations, preaching, and publications, and by the sight or report of their holy lives? Who can relate the particular histories of all their tracts, and of all the portions of God's word, which they have put in circulation? Some of the more obvious facts are these:—

Fifteen distinct missions have been established, some antipodes to others.

Fifty missionary stations have been formed, at each of which the gospel is regularly preached.

Three languages, before unwritten, have been reduced to writing by persons in the employment of the Board.

The new testament, and parts of the old testament, have been translated into three languages; that of the Sandwich islanders, after reducing the language to writing; that spoken by the great body of the Armenians; and that used by the 12,000,000 of the Mahratta people.

One of the gospels has been translated into each of three Indian languages of North-America.

These translations have been made from the original languages of the holy scriptures, and by persons competent to the task.

Numerous other works have been prepared in *eleven* different languages; four spoken chiefly in Asia, one in Europe and Asia equally, one in Europe, one in Polynesia, and four in the forests of North-America.

A printing establishment, with two presses, has been set up in the Sandwich islands; another, with three presses, in the Mediterranean; a third, with two presses, in India; and a fourth is about being sent to China.

More than ten millions of pages have been printed at Bombay; a greater number at Malta; and a still greater number at the Sandwich islands. The whole number of pages in the eleven languages, filled with matter prepared chiefly by our own missionaries, and printed at the expense of the Board, is nearly *forty millions*, most of them stored with divine truth.

Full 70,000 learners have enjoyed the benefit of our mission schools; and now, there are at least 50,000, the greater part adults.

Fifteen years ago, the populous northern district of Ceylon had not a single christian school. Now, through the agency of the Board, more than 600 girls and more than 2700 boys are in schools designed primarily for teaching the rudiments of christian knowledge, and 215 are boarding scholars in more advanced studies, under the immediate superintendance of our missionaries; viz. 115 in academies, 80 in a college, and 20 in a theological seminary, all of which institutions originated in the mission, and are sustained by it.

Ten years ago, there were no books in the Sandwich islands, and there was no demand for them. Now, two presses cannot supply the demand, though they print 600 reams of paper in a year, equivalent to 22,000 volumes of 300 pages each, or 800,000 tracts of eight pages.

Ten years ago, reading and writing were an unheard of or unintelligible process, to all the people, of every rank, in the Sandwich islands. Now, thousands write, and many thousands read.

Ten years ago, there was not a school in all the Sandwich islands. Now, *six hundred* of the natives, instructed by our missionaries, are employed in teaching schools on the islands.

Ten years ago, the whole nation of the Sandwich islands were ignorant of God, his law, and gospel—pagans, addicted to infanticide, intemperance, lewdness, and all the abominable vices of the lowest savage life; the whole mass of the people so corrupt, as to be rapidly diminishing in number. Now, the moral law, contained in the ten commandments, is the law of the land; the nation is professedly christian; the order, decency, and comfort of civilised life are rapidly gaining ground; multitudes are exemplary in their morals, and not a few are truly pious.

It may be doubted, whether a strictly moral man or woman could have been found on the islands ten years ago. Now, on Oahu alone, there is a society of *thirty five hundred* natives, men and women, designed to meet weekly for prayer, the rules of which allow no immoral person to be a member. On the same island, there is another association of a *thousand* members, formed for religious inquiry and the suppression of vice; and all its members solemnly engage not to distill, or buy, or sell, or drink any kind of ardent spirits, or offer them to their friends, or give them to their labourers. In one district of another island, a society, requiring good morals as a condition of membership, has upwards of *five thousand* members.

Looking on the Sandwich islands alone, see we not enough of benign and heavenly influence, to serve as an offset to all our expenditure?

But, taking the whole field again into view, we count more than *twelve hundred* converts from heathenism, in consequence of our missions, coming up every communion day to the Lord's table, glad with hopes of heaven.

A great and indispensable *work of preparation* has been accomplished. Much land was to be possessed, and most of it was unexplored when the Board was instituted. Large tracts have since been surveyed, and some forests cleared, much ground broken, much good seed sown. In several, the time of harvest is not yet come; but here and there, over hill and dale and plain, the harvest waves.

Of late years there has been an apparent acceleration in our work:—

More than half the converts in our mission churches were admitted within three years past.

Within the same time, more than a third of our learners came into the schools.

More than a fourth part of our printing has been done within two years.

The demand for missionaries has increased rapidly within a few years; not so much from new developments of the baleful influence of heathenism, as from the increasing facilities, the brightening prospects, for missionary exertions, in some of the fields we have providentially been led to occupy. In most of these fields a missionary can now enter sooner on his work, and can do more work in the same time, and to better advantage, than he could some years ago. He much sooner learns the language, manners, customs, prejudices, and necessities of the people. He learns to converse and preach sooner; and the press, with the increasing ability and disposition to read among the people around him, increases his power amazingly. There is, therefore, not only an increase in the demand for missionaries, but in the value of missionary service. A missionary is worth more, and there is more inducement to become a missionary. But the demand for missionaries, as well as the prospect of supply, must be reserved for another time.

Meanwhile it may be asked, Whether, in view of the beneficial influence of these missions at home and abroad, the churches will not consent to sustain and enlarge them? Is there any way of spending a portion of our wealth to better advantage? Is there any way, in which we can, by our prayers, our wealth, and our labours, bring more glory to God, and more good to man?

A FRIEND OF MISSIONS.

For the Western Recorder.

ARE NOT HIGHER MENTAL AND MORAL ATTAINMENTS POSSIBLE?

No. II.

In my last essay, I offered some hints to female aspirants for usefulness in the literary world. But are we to expect that they will submit to all the drudgery of a common literary course of preparation? If not, how are they to figure, where the *credit* of being proficients in language and mathematics is thought indispensable to secure even the prospect of success? The answer is simple; they must become *thinking* beings. This will at once raise them above the majority of those who gain notoriety in literature. Literary men are to a great extent mere copyists, imitators, seldom moulding a whole thought for themselves. But upon what subjects shall they think, with the hope of obtaining valuable results, while they are but slightly acquainted with common topics of attention among the learned? There is one field of human knowledge very little cultivated, although the most important to which the mind has free access. This is human nature, especially, when viewed as under the renovating influence of the christian religion. Far less is known than we commonly suppose, respecting the best means of bringing men under the sanctifying influence of divine truth. But what is there to hinder an indefinite progress in our knowledge of this subject? And is not the field almost equally open to either sex? It is fairly open to all who walk amongst their fellow creatures guided by the bright beams of revealed truth; to all who can witness the facts that occur hourly in every part of the christian community. Observations upon the circumstances in which sinners are brought to the Saviour, as well as upon those which favour the sanctification of true Christians, can be made by all, who view human conduct in the light of God's holy word. It deserves remark, too, that the want of extensive literary attainments is a matter of less consequence in this department of inquiry than in almost any other. A mind shackled by the influence of bad philosophical, metaphysical, and theological systems, is often less instead of more fit for the observation of facts, than one very partially cultivated. True, those who write for the applause of the learned, must understand "science falsely so called," as fully as they do; but those who write for the good of mankind are under no such necessity. They need only exhibit *facts in the light of common sense, and inspired wisdom*, to be the means of elevating their race, in such measures as their several attainments and circumstances allow.

Should thoughts like these induce any one to commence a course of observation and reflection, with a view to an increased acquisition of the most valuable knowledge within the reach of the human mind, two or three farther hints may be in place. It is a very general error, that commentators are to be our chief aids in the study of the bible. A knowledge of our own hearts and the character of others will be found a far more important auxiliary in this business. Of course this remark applies to the doctrinal or directly practical, rather than to the historical portions of scripture. But my design in the remark is to say, that the *most important* aids to a knowledge of the holy scriptures are as fully within the reach of intelligent females as of the learned theologian. But the applying of scripture truth to the present state of mankind is the most important means of literary usefulness that we enjoy.

Again; there are classes of readers, that would be more readily influenced by the productions of the female pen than by any other. A regular education almost unfits men for the business of instructing the young.—Nor are the young alone, in demanding religious knowledge in a more winning, popular form than it usually assumes in print. If the thing be duly observed, there will be found a wide field for usefulness for pious females, who will be at pains to qualify themselves for uncommon efforts. Not uncommon success; this is another consideration. It is our business to make all possible *efforts* to glorify God. He will give such success as to him seems good. *Such* efforts, however, would be *uncommon*, and require preparation of a rather uncommon kind, though by no means impracticable.

To conclude; every person ought to resolve upon doing all that is possible for the glory of God, and with this resolution adopt the maxim, "Whatever has been done can be done." To aim at whatever is possible for a human being, with the design of promoting the Redeemer's kingdom, is essential to the usefulness and happiness of every individual. We may safely forget that the great mass of our fellow creatures accomplish but little in mental or moral effort.—This has been the natural result of grovelling affections, while affections fully kindled by divine truth, tend to results higher than the highest yet secured by man. C. S. A.

For the Western Recorder.

VAIN EXCUSES.

The great point with sinners, Mr. Editor, is to shield themselves against conviction by a train of vain excuses, adapted as well as may be to the exigencies of their case.

1st. "*I can't repent.*"—There is, perhaps, no excuse more frequent with the impenitent than this. But is the sinner aware of the tyranny and cruelty which it necessarily imputes to his Maker? If the excuse means any thing, it means this. God has commanded me to perform an act which he knows I have no ability to perform, and threatened me with eternal death if I do not perform it. But further, he has given me the ability to sin; but has given me no ability to stop sinning. Consequently, in the very nature of the case, I cannot help sinning! And yet, Mr. Editor, you hear the same sinner confessing that he is *guilty* for not obeying the commands of God! Now, I ask—how, on his own principles, *can* he be guilty? Would a child three years old be guilty, in refusing to obey its father, when he told him to make a watch? And what would be thought of a father, who should threaten this same child with immediate death, if he did not do it? Every one would call him a wretch. But,

2d. "*I can't love God,*" says the sinner. And does not God command you to love him? Yes. Has he not threatened you with eternal death, if you refuse to love him? Yes. And yet you have no ability, you say; and if so, then plainly, you are not guilty for not loving him. Why, then, I ask, do you *feel* yourself to be guilty? If the divine being is indeed such a tyrant as your excuse would make of him, you are not bound to love him; for how can you *feel bound* to do what you know you *cannot* do? and how can you feel *guilty*, for *not* doing what you know you *cannot* do? The feeling of guilt necessarily presupposes a consciousness of *voluntary* neglect, or of entertaining *voluntary* emotions that are *wrong*.

3. "*I would love God,*" says the sinner, "*if I knew how.*" This is strange indeed. What would you think of a child coming to its kind and affectionate father, and saying, "Father, I have been a disobedient child. I have hated you; and I know it is reasonable that I should stop hating you, and begin with all my heart to love you; and I would do it if I knew how!" This, you would say, is adding insult to injury. And yet, sinner, this is your treatment towards that adorable God, who has the heart of a father, and who invites you to return, like a lost prodigal, to your Father's house! You are also amenable to his bar; and when the good of his universe compels him to sit as Judge and King, what will you answer him? There is a controversy between you and your offended Maker and Judge. Now is the time to make your peace with him. PROBATION.

For the Western Recorder.

HOW IS THIS?

A Universalist, who calls himself a minister of Christ, was lately asked to join a Temperance Society. He professed to be a strong friend of the cause; but excused himself from signing, on the ground that the constitution represents drunkenness as endangering the eternal happiness of men.—1st Cor. vi, 10, "Nor thieves, nor covetous, nor *drunkards*, &c. shall inherit the kingdom of God." Would this Universalist, who calls himself a minister of Christ, refuse to sign the constitution of a society for the detection of thieves, on the ground that it represented *stealing* as endangering the eternal happiness of thieves? Gal. v, 19, 20, 21, "Now the works of the flesh are manifest, which are these; adultery, fornication, &c. &c. *drunkenness*; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Can this universalist minister, as he calls himself, subscribe to these views of God, as given by the inspired Paul? Z——.

For the Western Recorder.

A SHORT DIALOGUE.

SCENE.—A mixed company in a parlour; mixed conversation; a little of every thing—politics, weather, improvements, ministers, new meeting houses, great sermons, (*not religion*), characters, &c.

Mr. H. (*addressing himself to one of the company*)—Mr. L. don't you think Mr. C. a very fine man?

Mr. L.—Why, y-e-s, (*looking rather doubtfully*); he is generally *thought* to be so.

Mr. H.—Any thing the matter? I supposed his character was unimpeachable.

Mr. B.—Well; perhaps it is. (*Affects to speak low that the company need not hear him.*) I don't wish to say any thing against him. He has always used *me* well enough. But, (*by certain shrugs and grimances, draws the attention of the whole company to him*), I think, if other people knew him as well as I do, he would not stand quite so high as he does. However, *I* shall say nothing. "To his own Master he standeth or falleth." (*Fetches a long sigh.*)

Mr. H.—You pretend to *say nothing* against him, Mr. L. But you do speak against him, I perceive, and that in the most cruel manner. You raise dark suspicions respecting him. You conceal your dagger under a cloak; and while, to exculpate yourself, you pretend that you do not wish to hurt him, you give a malicious thrust at his very vitals. You had much better call a man a liar, thief, or drunkard, in plain English, than to talk thus darkly about him; for then we should know how to meet you. No sir; instead of your pretended forbearance, I consider you guilty of the most destructive, and the very meanest kind of defamation.

JUVENIS.

REMARKS.—How often are such scenes as the above acted over in real life, both among the higher and the lower circles! Freedom of the press leads to freedom of speech; and men, by degrees, seem almost to have forgotten that evil speaking is a crime. Looks, and gestures, and dark insinuations, constitute a language which is peculiarly impressive; and when we speak by them, we are often more guilty than if we had merely expressed ourselves in plain English. Evil-speaking is, no doubt, one of the crying evils of the land.—[*Ed.*

From the New-York Observer.

FRAGMENTS OF A REDEEMED SINNER'S HISTORY.

[From a Pastor's Scrap-Book.]

I have sometimes had my own views of the mercy and wisdom of the Saviour greatly elevated, by hearing individuals relate the dealings of God towards them; and not unfrequently I have noted down the most striking particulars of their relations. The following is from the lips of a young man now fitting for the ministry, as he was recently conversing with me in my study. I have selected only scraps of his history.

Among my very first recollections is the image of my sainted mother. We lived at the west, in what is now the flourishing state of Ohio, but was then a howling wilderness. My father was a missionary, and my mother was one every way fitted to be his helper. He was gone from home much in search of the scattered sheep, and had less opportunity to impress his character upon me. But my mother! she was as an angel to me. We lived in a log house, and had but one large room. Of course, she had no closet there. But there was a beautiful grove a little back, and there, as early as I can remember, this mother led me by the hand, and made me kneel by her side while she prayed aloud for my father and for me. At first I hardly understood it; but soon learned that God, who dwells far, far above those high trees, could hear her sweet voice, and was harkening to her. She used statedly to lead me there, and always laid her right hand on my head when she prayed, and an awful feeling always came over me. She never omitted this practice till her death.—She died when I was nine years old, and was buried near by. During the most wicked periods of my life, I have never forgotten these impressions. The grove is cut down now, but the spot seems a hallowed spot.—Even since the grove has been gone, and since my mother's grave has become level with the contiguous ground, I have stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears, and I have been chained by the remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately impressed upon canvass, than they are upon my memory.

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Many years after my mother's death, I was in the hey-day of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little to check me except my early education. My mother had died when I was a child, and I was now too far off from my father for him to reach me, except by his prayers. I remember being one night at a ball, whither I went, as I should then have said, for rational and innocent amusement. I was introduced to a partner, a young lady from a distant section of the country. After the dance for which we were partners, I entered into conversation with her concerning the region from which she came. She gave me many interesting particulars of that then newly settled place, and among other things, mentioned the sickness of her father, and the kind and continued attentions of a Mr. B—, a missionary, stating that Mr. B—— had been to see her father very frequently, and that she was much attached to him. She knew not my name. I replied, "That Mr. B——, the missionary—is—my father!"—She started as if from an adder. "Your father! he your father! *What would he say, if he knew you were here!*" Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening; it ruined my peace; and though I know not that it can be said that it was the means of my awakening, yet I am confident it planted a thorn in my conscience, which was never taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and show that neither of our consciences could approve of the business of that evening, if compelled to speak out without restraint.

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A few days after the ball, I was present at a communion. At the table many of my near friends were found. The scene and the thoughts of a future eternal separation affected me greatly. The sermon, too, reached my conscience, and I might at the close of the services, be said to have been under strong convictions for sin. The same day a devoted deacon was accidentally, or rather providentially, thrown in my way. He began to address me on the subject of my salvation, without knowing any thing of my previous history, or of my feelings at that time. Then my heart began to rise with a bitterness never known before. I reproached him, pointed him to inconsistences in the church, raved like a mad-man, and while my conscience was grinding me like a millstone, I still kept pouring out my invectives. He bore it with meekness, perfectly unmoved, and by his gentleness held up a shield which made every dart I threw recoil upon myself. His christian meekness was too much for me. I rose up and left him. If he had only given *one* retort, shewn *one* angry feeling, it would have relieved me; but no; I could find no handle. I went out into a woods, smarting under the wounds which I had been giving myself, and when I could stand under it no longer, returned, told the deacon my situation, asked his pardon, and begged his prayers. Truly, as Henry Martyn beautifully says, "the *power of gentleness is irresistible.*"

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I had now been under deep and pungent convictions of sin for more than three weeks. I could not pray; I could not feel sorry for sin, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel regret or be humbled. Every feeling of my soul was deep enmity to the character and government of God. At last, after struggling with the terrified conscience, and the strivings of the Spirit of God, *I determined to take my own life!* It was not the result of a paroxysm of despair, but the cool, deliberate determination of one who dares throw himself upon the thick bosses of the Almighty's buckler. After coming to this determination, I selected my time and place. Not far from me was the river; and a little lower was a great fall. Thither I went, resolved to return no more. The waters gathered themselves together into a narrow channel, and after whirling round several times, as if afraid to plunge, they were poured headlong over a time-worn rock, and fell forty feet or more, into a large basin beneath. Just by the fall was a rock projecting out, and even hanging over this basin. On that rock I placed myself, preparatory to the deed. I looked down into the great basin forty feet below me, and the falling waters were boiling and foaming up, as if indignant at being thus cast down: "Fit emblem, I thought, of the raging, the helpless raging, of the wicked, in the awful pit beneath!" Above these waters, a cloud of spray was rolling itself up towards heavens: "Fit emblem, I again thought, of the smoke of their torment, which ascendeth up for ever and ever! But I *will know the worst which God can inflict upon me.* I *will* plunge in; in five minutes I shall *know* what hell is, and what is to be my situation for eternity?" I drew myself back to take the plunge. There was no faultering, no shrinking of a single muscle. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid upon me. Every nerve seemed to be paralysed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face; the beautiful sun was shining, and for the first time the thought came, "*Perhaps there may yet be mercy; I will seek it till God takes my life!*" * * * I can never think of this temptation, without feeling that I have truly been near the pit, and that man, if left by God, will quickly destroy both soul and body. * * * * * * O. E.

AMERICAN BIBLE SOCIETY.

REASONS WHY AUXILIARIES LANGUISH.

There is found to be a wide difference as to the degree of zeal and perseverance manifested by Auxiliary Societies. Some hold on their way from year to year, procuring and distributing books within their own bounds, or raising and paying over funds for the purpose of circulating bibles in more remote places, while other societies, after one or two years, lose their interest in the cause which they have espoused, languish, and frequently become extinct. It is truly surprising to see the unequal quantities of bibles and testaments, which the different auxiliaries in the older states procure and circulate in the course of the year. Some distribute several hundreds annually; others very few any year; and in some years none at all.—Some societies in the same section of country never fail to make an annual contribution to the Parent Society; others seldom or never aid, in this way, the general cause. It has been a question of no little interest, "why is such a difference found to exist in societies of nearly the same ability and circumstances?"

Attentive observation, it is believed, will show that this difference is to be traced very much to the different course pursued by the *officers* and *managers* of different societies. Those who manage one society have always something marked out for themselves and for members *to do;* and are by this means kept awake and active. Others have no plan, no definite, prescribed labours, in which to engage, and consequently languish and expire for want of exercise.

The officers of every auxiliary should see that *some object* is kept distinctly and continually before the minds of all the members. Let there be a plan for visiting annually the different sections of their selected field, either for the purpose of supplying families or individuals, or sunday schools, with the scriptures, or else for the purpose of collecting funds. Let some suitable sum be named each year, (when they can afford to make a donation), and then let this sum be divided and apportioned to the different townships or congregations embraced within their limits, and measures adopted in each division for the collection of these monies. Let the work to be done be so divided that nearly every member shall have something to do, and yet no one have so much but that he can easily perform his task. Such a course would cause all to be interested in the Society, and means would soon be raised, which would enable the Parent Society, not only to complete the supply of our own country, but to do much towards sending the word of life to the ends of the earth.

FUNDS.

The Newark Bible Society of New-Jersey has recently paid into the treasury $500, the balance of its pledge of $1000 to the general supply. The Female Bible Society of the same place has also contributed generously in aid of the same great object.

The Washington County Bible Society of Ohio, has redeemed its pledge of $500; and has furthermore undertaken to explore and supply an adjacent destitute county, the Parent Society furnishing books.

The Rensselaer County Bible Society of New-York, has recently paid into the treasury $1,590, being the balance of its generous pledge in aid of the general supply.

The Berkshire County Bible Society, Massachusetts, has also paid in the sum of $2000, the sum which was contributed last year, in aid of the general supply.

On a late visit of Mr. Brigham, to Worcester county, Massachusetts, the friends of the auxiliary in that county resolved to undertake to raise *forthwith* the sum of $5000, in aid of the same great work already mentioned. There was a union of different denominations in this resolution, and a heartiness in its adoption, which leaves little doubt that they will accomplish what they have undertaken.

On a similar visit to Boston, the Trustees of the Massachusetts Bible Society resolved, 1st, to make a donation of $500 toward the general supply: 2d, to loan the Parent Society the sum of $3000 at five per cent, taking the interest in books; and 3d, passed a resolution approving of further efforts on the part of the Parent Society, by delegation or otherwise, to collect additional funds within the present limits of that auxiliary. It is hoped that a suitable delegation will be secured and sent from New-York to Boston in the course of the coming month, or early in April, for the important purposes suggested.

From the Boston Recorder.

ON THE USUAL MODE OF ADDRESSING PROFESSING CHRISTIANS FROM THE PULPIT.

It is customary for ministers, in addressing their congregations, to consider them as divided into two classes, believers and unbelievers, saints and sinners. Such a division corresponds with truth, and is indispensable in order to a faithful application of the gospel; and yet we have thought there is danger of extending it too far, or adopting it too exclusively, at least for the good of those who regard themselves as included in the division of believers. There is danger that such will come to consider themselves as but little concerned in the usual addresses to the impenitent sinners, and will be satisfied to derive but little profit from them.—"These addresses do not apply to us; were not meant for us; and why should we take them home to ourselves."

We have yet to learn why the usual addresses to impenitent sinners are not applicable to professing Christians, especially to

those who are in a cold and declining state. It is usual to urge upon sinners the importance of *conviction*, or of coming to a knowledge and sense of their sins. And why should not the same thing be urged upon the declining and backslidden Christian? Has not such an one fallen into a lamentable state of sin? Does he not live in the daily practice of sins, of which he is in a degree insensible? Is not this a principal ground of his stupidity? How important, then, that he be exhorted to open his eyes upon his own character; to awake to a knowledge and sense of his sins; and to be alarmed and pained on account of them; or, in other words, to be *convicted*. He has altogether as much need to be convicted, as the impenitent sinner has. Indeed, he *must be* convicted—deeply, thoroughly, painfully convicted, before he can ever be restored to the love and favour of his Redeemer.

It is usual to urge upon sinners the necessity of immediate *repentance, submission, conversion*. They are told, "Except ye *repent*, ye shall all perish." "Except ye be *converted*, and become as little children, ye shall in no case enter into the kingdom of heaven." "As though God did beseech you by us, we pray you, in Christ stead, *be ye reconciled* to God." And why are not these directions and exhortations as pertinent, and as important to be applied to the lukewarm, backslidden professor, as to the impenitent sinner? Is not such professor living in habitual sin—sin of a very heinous and aggravated nature? And must not his sins be repented of, before they can be forgiven? Does he expect or hope to be saved in impenitence? Or is repentance a less painful, humiliating process, as performed by the awakened professor, than it is in the heart of the returning sinner? If any are of this opinion, then let them consider the repentance of Peter, who undoubtedly was a pious man before his fall, and see if he did not weep as bitterly, and repent as deeply, as painfully, as thoroughly, as though he had never repented before.

Peter's repentance was predicted by our Saviour himself, under the name of *conversion*. "When thou art *converted*, strengthen thy brethren." This shows that *conversion*, too, may with propriety be urged upon the backslider. He has fallen into sin; and must he not *turn* from it in order to be saved? In other words, must he not be converted?

And why should not the stupid, backslidden believer, as well as the impenitent sinner, be exhorted to become *reconciled to God?* Living as he does at present, he certainly is not reconciled to God, nor God to him. There is an unsettled difficulty, a controversy, existing between them; and this controversy must be settled, by submission on the part of the offender, before he can be restored to the affection and favour of his Maker.

The repentance and submission to be urged on the wandering believer, as well as on the impenitent sinner, should be *immediate*. Neither has any reason for delay, and in neither case will any excuses be accepted. No duty can be performed acceptably by either, unless performed penitently, and with a heart reconciled to the character and will of God.

These duties should be urged on both alike, as the only condition of salvation.—There is no decree of God, and no doctrine of the gospel, which secures the salvation of the cold, formal, hardened, backslidden professor, any more than of the impenitent sinner. Both are included alike in the solemn declaration of Christ already quoted, "Except ye repent, ye shall all likewise *perish*." "Except ye be converted and become as little children, *ye shall in no case enter into the kingdom of heaven*."

These remarks must not be understood as implying a departure from any of the doctrines of the orthodox faith; but only from such *perversions* of these doctrines, as renders them, in too many instances, a quietus for the unfaithful conscience; an opiate drug by which the soul is lulled into the sleep of death. We hope some professors of religion may learn from them, that they have something to do, besides to speculate and sleep, when impenitent sinners are admonished from the pulpit; that they have a deeper personal concern in such addresses than they have been accustomed to suppose.

We are pleased with the foregoing remarks; and we hope they will be duly weighed by our readers. We would, however, add a single suggestion; whether professors of religion, who are, as the phrase is, "in a cold, backslidden state," ought not to be treated by God's messengers, as persons who give painful evidence of being self-deceived?

TEMPERANCE.

TEMPERANCE AND REVIVALS.

Two facts, worthy of particular notice, which distinguish the present day, and which call for gratitude from every philanthropist and every Christian, are, the very general prevalence of the temperance cause, and the existence of numerous revivals of religion in the western part of this state.

The former appears to have been a pioneer to the latter, having removed, so far as it has prevailed, one of the greatest obstacles to the progress of religion. So far as we have noticed, revivals have taken place and been most extensive where the churches have rigidly adopted the principle of entire abstinence from the use of ardent spirits.

Another thing worthy of notice, which has come under our observation during the revival in this region is, that those who entertained a hope in the pardoning mercy of God, and have returned to their "wallowing in the mire," are those who have made free use of ardent spirits. Indeed very few of this description have held on their way.—*Roch. Observer.*

HEREDITARY INTEMPERANCE.

Whether the influence of the parent on the child is by example or otherwise, is of comparatively little consequence. It is enough that the children of intemperate, and even of temperate drinking parents, especially of distillers or venders of spirituous liquors—are, with awful frequency, *drunkards*. This is shown by a thousand facts. The three following terrible examples are from the Genius of Temperance:—

"A few weeks since, in the town of ——, a man by the name of —— spent the Sabbath at a tavern, drinking and making sport of religion. In the evening, soon after dark, he started to go home. When within a few rods of his own door, he fell down, and rose no more. Next morning he was found a stiffened corpse, his soul fled. A few years since, his brother, in a fit of intoxication, put an end to his own life by hanging. The father is a sot.

"2. In the month of November last, in the town of ——, one Brown was found dead by the side of the fence. He had been to attend a law-suit that afternoon, and was furnished by the justice with liquor, of which he drank freely. Verdict of the jury—"Death by ardent spirits." Two or three years since his son hung himself. He was intemperate.

"3. In the town of ——, lives a family by the name of ——. From generation to generation this family have been drunkards. The father and mother of the present representative of the family were both sots. The same may be said of the parents and grand parents of his wife. When she (his wife) was a babe, her father and mother, together with her grand parents, went to a neighbouring store, where they became intoxicated. On their return the horses became frightened; the wagon was overturned, and her mother was killed. The babe was spared, became the wife of G——, and is now the drunken mother of several drunken children."

We add another example from the Rochester Observer:—

"In the town of ——, lived a few years since, an intemperate man by the name of ——. This man died in consequence of his excessive use of ardent spirit. The history of this man's family is as follows:—

"One son was a confirmed sot, and died in the horrors of *delirium tremens*. While sick and some days before his death, his lower extremities were cold to the hand of his attendants, yet he complained that the bones of his feet and legs felt as if they were *frying* in the fire. This son was twice married. His second wife was intemperate, and died with the *liver* complaint.

"One daughter of the old man was a sot. Her husband died with *delirium tremens*.—She is now married again to a drunkard. One of her sons is intemperate. One of her sisters lives in ——, and is a sot. She has been thrice married. Of her first husband I know nothing; the two last were sots.—Another of this woman's sisters is a sot; she married a man whose face was full of blossoms. One of their sons is a confirmed drunkard, and another is in a hopeful way.

"Parents, look at this history, and then read Exodus, xx, 5."

The following is from a document just published by the Troy presbytery:—

"The cause of temperance is gaining ground. County societies, with auxiliaries in every town, are formed. The effect of revivals of religion has been to strengthen the hand of the friends of this good cause, which is vitally connected with every interest of morals and religion; while on the other hand the temperance movement, like John the Baptist, is preparing the way of the Lord. A herald might follow in its wake, crying, *the kingdom of heaven is at hand*. Some interesting facts have recently shown the direct bearing of this cause, upon the prosperity of the church and the conversion of sinners."

INTELLIGENCE.

From the Christian Watchman.

POPERY IN MALTA.

Rev. Daniel Temple, American missionary at Malta, feeling a warm interest for his native country, has written a number of valuable letters in reference to the Roman catholic superstitions, to his friends, the editors of the New-York Observer. In his 8th, dated Aug. 12, 1830, he observes, that if popery could be exhibited in the United States for a single week, just as she appears in that island from the beginning to the end of the year, with all her pompous processions and her thousand images, with her blazing torches and clouds of incense, with her ten thousand ecclesiastics, sucking up the life-blood of a starving population, with her host of blind devotees dragging their clanking chains through the streets, either to fulfil the vows which she has taught them to make, or to perform the penances which she has imposed; such an exhibition would render unnecessary all efforts to check her progress; excepting with those who would make paganism itself more welcome than christianity. On the day before Good Friday, of last year, Mr. Temple saw four or five persons, so habited that they could not be known, passing through the streets from one mass house to another, with heavy chains made fast to each ancle. Another saw more than twenty, similar circumstanced, performing penances thus, or fulfilling superstitious vows. About one sixth part of the male population of Malta belongs to ecclesiastical or monastic orders. It is remarkable to what an elevation the Romish church has raised the Virgin Mary in the view of the people. Images and pictures of her are more numerous than of Jesus Christ. Every shop-keeper, and even dram-shops, keep a lamp ever burning in the evening before one of her pictures, in a conspicuous place. It is said that in the most infamous houses, a lamp is kept burning before the Virgin, and to invoke her aid in gaining the wages of prostitution. Popery will not dare, at first, to unveil herself in the United States. Her most shameful abominations will not be exhibited till the way is prepared. This polluted paganism suits depraved human nature. It contains in it all the elements, deities, and demi-gods of paganism, with the names of christianity. It exhibits signs, and lying wonders. Its traffics are in gold and silver and *the souls of men!* Its merchandise in this latter has ever been extremely lucrative.

In 1829, the population of Sicily amounted to one million seven hundred and eighty thousand souls; 300,000 of these were ecclesiastics, or living on church revenues. In addition to these, there were 38,000 monks, and 30,000 nuns. This statement was published by the government. Thus it is seen, that one fifth of the whole population belong to some ecclesiastical or monastic order.

New Zealand.—Rev. Joshua Marsden, of New-South-Wales, has paid a 6th visit to New-Zealand. He arrived early in March last, and remained there nearly three months. On his arrival, he found the tribes in the neighbourhood of the Bay of Islands, engaged in hostilities; which, through the blessing of God, he, in conjunction with the missionaries, was the means of appeasing. The result of this friendly interposition has been, considerably to extend the influence of the missionaries over the chiefs in the vicinity of the missionary settlements. Mr. Marsden was astonished at the progress which the mission had made in fifteen years, and at the encouraging prospects now before them.—The schools flourish, conversions are not unfrequent, the converts appear well, and there are many serious inquirers. Their post, however, is still one of difficulty and danger. A chief from the southward wondered that the Napuhis, who lived with the missionaries, and were instructed by them, should fight with one another.—*Vt. Chron.*

Jamaica.—Success continues to attend the baptist missionaries. Since the last notices, fifty-six have been baptised at Kingston, ninety at Hayes, ninety-eight at Old-Harbour, ninety-four at Stewart's town, about one hundred at Falmouth; and several hundreds are waiting for admission, seventeen at Oracabessa, and eighty-one at Port-Marin. At Falmouth, after the death of Mr. Mann, a meeting of the church was called. Between four and five hundred were present. It was proposed that they should invite Mr. Knibb to succeed the former missionary. The vote being called for, "the whole church, to an individual, rose up, held up both hands, and then burst into tears." A slave at or near Old-Harbour has been convicted of the crime of "preaching, as they term it," sentenced to six months imprisonment, and to be flogged. The whites are endeavouring to injure or break up the missions by taxing the chapels. This they have no right to do, and the missionaries will appeal, if necessary, to the government at home.—*ib.*

Affecting Instances of Christian Liberality.—Extract of a letter to the American Tract Society, dated Prairie du Chien, Nov. 24:—

"There are probably not more than six or eight professors of religion in this place. The few that are here are cut off entirely from preaching, and have latterly tried to improve the Sabbath day and Thursday evening in prayer meetings at each other's houses. A few evenings past, a religious paper, containing a statement, showing that the receipts of the Am. Tract Society for the present year had fallen short of the receipts of the preceding year near $10,000, was handed in by one of our number, and read to the persons present.

We hope, that following the spirit that dictated that article, we endeavoured to consider it prayerfully, spreading it, like Hezekiah, before the Lord, desiring that he would indicate what he would have us to do. Our meeting was refreshing, and at the conclusion I was directed to inclose you the within *twenty dollars*, as the amount of their subscription to the American Tract Society."

United Brethren.—The oldest mission of this society is in the Danish West-Indies. The report published last September states, that there was a revival of spiritual life during the year 1829. The number of negroes who profess faith in Christ, is stated at 10,000. They have prosecuted their work with encouraging progress in the British West-Indies, where they have 15,000 members.

Pilgrim Tax.—On the 22d of September, Mr. Poynder made a motion, in the court of proprietors in the East-India House, to do away the pilgrim tax, which every Hindoo is obliged to pay to the East-India company for the privilege of worshipping Juggernaut. He regards this tax as a criminal abetting of the worship of idols, and thinks that the heathen temples, if left to their own resources and the bad management of their priesthood, would soon be deserted.

"How it strikes a Stranger."—The London Eclectic Review states:—"It has afforded us the highest gratification to find the North-American Review, the most ably conducted and influential literary journal in the United States, manfully standing forth in defence of the law of the Sabbath, in opposition to the deistical sophistry and spurious liberality by which its expediency has been assailed. Still more gratifying to find that the post-office department forms a solitary exception to the general practice of the administration, to that of the federal and state governments, in all their ramifications, and to that of the citizens at large; and that the only question before the Legislature relates to the necessity and propriety of such exception.

By the liberality of *Arthur Tappan*, Esq. of New-York, ALL pious indigent young men may have their tuition at Yale College, for two successive years, *free of expense*.

REVIVALS.

Utica.—Sixty-six persons were propounded last Sabbath, for admission to the Bleecker-street presbyterian church, by examination, and six by letter. Seven of these persons were detained by sickness and other causes. The whole number of persons that have united with this church during the present revival, is one hundred and twenty-one, by profession of faith, and twelve by letter, from other churches. The communion season in this church was one of very deep and solemn interest; and the professing people of God, we hope, have gathered fresh strength to come up to the "help of the Lord against the mighty." Accessions have been made to the other churches; but the particulars are not this morning before us.

Rome.—The following postscript came to hand just as our paper was going to press, dated the 8th inst.:—

"The three days' meeting held here was followed with a divine blessing. It closed on Saturday the 2d inst, at noon. Several impenitent rose for the prayers of Christians at the close of the meeting. In the afternoon of Saturday, at a private house, a number of sinners were present, in deep distress. Christians were called in, and the Lord came down in power, and some eight or ten, it is hoped, submitted to the Lord. Conversions have continued since, almost daily, and it is believed that some twenty or more are indulging hopes of pardon. Pray for Rome, is the request and desire of God's people here."

Lansing, Tompkins Co.—A correspondent mentions in a postscript, dated the 1st inst. that "a work of grace is going on there, beyond any thing before witnessed in that vicinity." No particulars are given.

Constantia, Oswego Co.—A correspondent mentions, under date of the 5th ult. the "commencement of a glorious work of grace" in that town; and speaks indefinitely of the existence of a similar blessing in other places around him.

Ripley, Chatauque Co.—A correspondent says, under date of March 7th, "The Lord is evidently here, pouring out his Spirit, in such a manner as was never before witnessed in Ripley." At a three days' meeting, which closed that day, twenty-five persons gave token "of having received peace, by believing in Jesus."

Oswego.—Private letters from this village speak of the existence of a special work of grace, while yet the church there is destitute of a pastor. Several instances of this kind have occurred of late.

Adams, Jefferson Co.—We gave notice, a short time since, that a three days' meeting was to be held in this place. The following has since been received from the pastor of the presbyterian church there, dated March 31, 1831:—

"As rumours will undoubtedly spread, if not exaggerations or misrepresentations, of the result of the three days' meeting held in this village last week, I have thought that this circumstance, as well as gratitude to the Lord our God for his wonderful mercy, requires that a brief and authentic notice be given to the public.—Minute details respecting the revival will not, at this early period, be expected. I will simply state a few particulars.

"The meeting was prolonged six days, instead of three. Indeed, up to this date, we have held either a general or an anxious meeting, both in the forenoon, afternoon and evening. People still come in great numbers from the adjacent country, and a deep solemnity seems to rest upon the minds of the community. Opposition is at present entirely disarmed and silenced. The day of the Lord has been pre-eminently upon those who *were high*. The most dreaded opposers have become the most signal trophies of almighty grace. I think it will cause a tribute of thanksgiving to God from his people, and not be over-stepping the bounds of discretion, to state, that for a week past, the average number of hopeful conversions in the two congregations, presbyterian and methodist, cannot be less than *ten* daily.—He whom we sought hath suddenly come to his temple. His Spirit has wrought the work thus far; and to his blessed name be thanksgiving and glory everlasting.

"Your's, in christian love,
"I. A. HART."

Franklin, Delhi, &c. Delaware Co.—The following letter is addressed to us by Rev. Leverett Hull, and dated, Deposit, March 31, 1831:—

MR. EDITOR—*Dear Sir*—I have just returned from a second visit to Franklin, a considerable town in the northwestern part of this county, where the Lord is pouring out his Spirit.—At the request of the pastor of the church, Rev. Daniel Waterbury, I sketch down a few facts in relation to the work, for insertion in your paper.

In January last, some *few* Christians began to weep and pray for a reviving hour. Nothing appeared to show that God heard and answered, until a three days' meeting, that closed about the 20th of February; when the answer came, and the soul-subduing influences of the Holy Spirit were seen and felt. From that day to this, the work has been spreading, until almost every part of the town is visited in saving power. All classes of the community share in the blessing, while the greater proportion of subjects are youth. There is at present no Sabbath school in the place, and the consequence is, the children *do not* share in the blessing.—The work has been in progress six weeks, and probably not less than one hundred and twenty are indulging hope; an average of twenty souls in a week. This, in Oneida county, and in a scattered population, would be considered a *great work*. And there is apparently no abatement of the divine influence. Before I left, I listened to the examination of fifty-five as candidates for the church.* Of these, twenty-five at least, date their first *abiding* impressions from the three days' meeting; and from forty to forty-five are baptised children. Thus it is plain that God still remembers his covenant. Another three days' meeting is contemplated, to begin on Saturday, the 9th of April. Sabbath, the 10th, is communion day. The design of this notice is to throw the subject before the minds of Christians, and to beg an interest in their prayers; and in behalf of the pastor and of the church, I do earnestly request that every *Christian*, who reads this notice, will retire a moment, and leave one petition before the throne of grace, for souls in Franklin, that are yet under the dominion of sin. And we say to all who love Zion, and pray for her enlargement--brethren, pray for the ministers and churches in Delaware county. There is encouragement to pray. The Lord is visiting Delhi, the seat of the county, with special divine influence. And let your prayer be, that God will break the slumbers of the sons of Levi, destroy the unbelief of the church, and pour the voice of salvation upon all the people.

Your's, sincerely, L. H.

*Since this letter was in type, we have received information a week later, which makes the number examined for admission more than seventy, and the numbers who are hoping more than one hundred and fifty.—[*Ed. Rec.*

More Revivals in Singing-Schools.—The following, which came to hand from a source entitled to credit, will be read with the liveliest emotion:—

PALMYRA, *March* 31, 1831.

MR. HASTINGS—Having closed my schools abroad, I embrace this opportunity of giving you some information of the state of things with which I have been surrounded the past winter. I have had five schools during the season, and in every one of them, the Spirit of the Lord has been poured out in an interesting manner. In two or three of them, almost every one of those who were not pious when I began school, are now rejoicing in hope. In this village, most of the choir are hoping. I have had a truly interesting school in Geneva. All the principal singers, that were not pious when we commenced, have been subjects of the work; so that the whole choir (with the exception of a few small girls) may now, in the judgment of charity, be said to sing with the spirit, and with the understanding also. I have seldom seen meetings more solemn than some of our schools have been. The Spirit of the Lord seemed to rest on every one, so that when we sang some pathetic piece, and especially when singing Crucifixion,

"Behold the Saviour of mankind,
Nail'd to the shameful tree," &c.

almost the whole school would be melted into tears.

In Penn-yan, Yates county, the Lord is pouring out his Spirit, and bringing sinners to repentance. Some of the principal men, both for talents and influence, have been brought to bow at the foot of the cross of Christ, and accept of him for their Saviour. I closed my school at that place on Monday evening last, at which time we gave a public concert. The propriety of giving a concert at that *particular time*, had been discussed by some of their leading men, together with their minister, who did not apprehend any danger from a public *rehearsal*, if properly conducted. Therefore, notice was given on the Sabbath previous; and on Monday evening a respectable congregation assembled. It was a solemn time. The Spirit of the Lord was evidently there. One young man, who had been under conviction, said he never before felt as he did during the exercises of the evening, and especially when Crucifixion was sung, the words of which were read before singing. It brought him to reflect more deeply than ever before, upon his lost condition by nature; and it is hoped he submitted himself that night to the Saviour. When I left there, on Tuesday following, there was but one male member belonging to the choir, (and he under deep conviction), who was not indulging a hope; and perhaps not more than three or four small girls. Well may we exclaim, what hath God wrought. To him be all the praise, and all the glory.

I will now give you the order of the exercises.

Lyons: Prayer: Clapton: Cambridge: Blessed be the Lord: Wake, Isles of the South: Remarks by the minister: We praise thee, O God: Psalm 88th: Come, ye disconsolate: Prayer: Christian Hope: Daughter of Zion: Sabbath: Crucifixion: Lift up your heads: O, praise God in his holiness: Closing remarks, and prayer.

The remarks of Rev. Mr. E. were calculated to impress the minds of these present with the importance of being prepared to join in singing the new song of Moses and the Lamb, with all the redeemed, around the throne of God. Some of the most active Christians there felt it to be a peculiarly solemn meeting, and seldom, if ever, felt more of the presence of God. I trust there was prayer, as well as singing. A number of souls were born into the kingdom that night.

I would not say, that through my instrumentality, the blessing of God has been poured out on the schools where I have laboured; but this much I think I can say, I hope it has not been *detrimental* to the cause of Christ.

Your's, with respect, D. T.

Here, it seems, there are five schools that have been blessed in a special manner. Four others have also been lately recorded, which make nine in all. Such are the smiles which the great Head of the Church is bestowing upon the efforts of those teachers who are striving to carry religious influence into their schools. May the Lord continue to bless them a hundred fold.

A High School Blessed.—It is stated in a current paragraph, furnished originally by the Boston Recorder, that the revival in Utica has pervaded the high school in this vicinity; that many were under conviction; that thirteen entertain hope, &c. The account was written during the last term of the school. We believe it is substantially correct.

Primary Schools.—A correspondent of the New-York Observer mentions, that a Miss **** has met with the most pleasing success in carrying religious instruction into her schools, wherever she goes. In one place, the number of hopeful conversions during the two terms of instruction, was between seventy and eighty. It is intimated that this lady spends about one hour daily, in teaching her pupils from the bible; not drily or systematically, but in reference to the salvation of their souls. Some of the pupils of this lady, who have since become teachers, are meeting with similar success.—What if all teachers of children were to be such as these? and what if pious parents were to employ them exclusively?

Hampden, Sidney College, Va.—It appears from the Richmond Telegraph, that this institution participates in a revival which prevails in that vicinity. This, we believe, is the thirteenth college that has been mentioned.

Powhatan Co. Va.—The same paper states, that the power of divine grace is "signally manifested" in that county, in the "conversion of sinners."

Baltimore is now added to the favoured cities. We only know that the work has commenced with overwhelming interest.

Revivals in Cities.—It is evident that the importance of revivals in cities is more generally, and more deeply felt at present, than at any period for many years that have gone by. In many of the principal cities and villages of several states, a religious excitement of an interesting character prevails; in some of these, the work of God is revived with great power. In most of these populous places, measures have been unitedly and publicly employed for the commencement and progress of revivals, and have been attended with very happy results.

Christians have comparatively just begun to feel and act, in reference to this great object of holy benevolence. But they must fully awake to this subject, they must come up to the help of the Lord, must engage in their work with a deeper sense of their responsibilities, with more ardent desires, more fervent prayers, and more untiring efforts, before the day of millennial glory shall cheer this darkened world.—*N. Y. Ev.*

Increase of Communicants.—On the last Lord's day, on the profession of their faith, there were added to the number of communicants in the 1st church, under the pastoral care of Rev. Albert Barnes, seventeen persons; in the church of which Dr. McAuley is pastor, fourteen; and lately in the church in which Rev. James Patterson is pastor, ten. In Rev. Dr. Livingston's church, one hundred and fifteen persons lately attended his meeting of anxious inquirers.—*Philadelphian.*

We learn that the manual labour academy at Germantown, Pa. has been graciously visited by the Holy Spirit; so all of the pupils, who were not pious before, have been made to inquire anxiously after salvation. Some of the people of Germantown have been seriously awakened.—*ib.*

Private Letters mention revivals in various places, which shall be noticed as soon as we can find room. It would now be easy to fill our entire columns with notices and details of revival. Such a season throughout the land, has never before been witnessed.

WESTERN RECORDER.

UTICA: APRIL 12, 1831.

American Board.—The series of articles we are now publishing relative to the American Board of Commissions of Foreign Missions, it will be recollected, is furnished by a gentleman at the mission rooms in Boston. They cannot fail to be read with the liveliest interest. But it becomes us not to be *readers* and *hearers* only; we must be *doers*. The present exigencies show clearly, that Christians have something to *do*—something besides attending the monthly concert with a few loose sixpences or pennies. The work must be taken hold of in earnest; the purse must be *opened;* the fist of the covetous *unclenched*. The treasuries that the Lord in his providence has opened, must be filled. The silver and the gold are the Lord's, and have *professedly* been dedicated to him, by all the children of the kingdom. Shall these now refuse the providential call? That which is the duty of the christian community, is equally binding on individuals. The Lord loveth a *cheerful* giver. It is the *liberal* soul that shall be made fat. It is he that *watereth*, that shall be watered again. The man who gives grudgingly, or withholds more than is meet, has no title to such blessings as these. What Howard says in reference to the claims of humanity, is equally applicable to the subject of missions:—"Our superfluities should be given up for the convenience of others; our conveniences should give place to the necessities of others; and even our necessities give way to the extremities of the poor." When will Christians begin in earnest to make *sacrifices* for the cause of Christ? Christian reader—when-when shall it once be?

Religion in England.—By a letter from the students of Highbury college, a dissenting theological institution near London, addressed to the students at Princeton, New-Jersey, and published in the New-York Observer, it appears that a missionary spirit is evidently on the increase among the students in that and other kindred institutions; and that the churches, particularly of the dissenters, are in a great measure changed from their former state of lukewarmness, in reference to the subject of revivals. Their "ministers appear more than ever determined to know nothing among men, save Jesus Christ, & him crucified." Sabbath schools and bible classes flourish more and more; and more attention is paid than formerly to the instruction of the rising generation. "The Spirit of God," say the brethren, "is evidently working amongst us."

Bibles, for France.—How desirable is it, that the present aspect of things in France should be improved for the spread of evangelical religion in that country! An individual proposes—see New-York Observer—to contribute $1000, towards sending the bible into France, on condition that $9000 more be pledged for the same object, during the present year.

Death of a Mission Family.—The Hartford Secretary announces the decease, in Liberia, of Rev. B. R. Skinner, his wife, and two infant children. The whole family are numbered with the dead. Mr. S. and family sailed from Norfolk in October last. His mother resides in Ashford, Conn. This family belonged to the baptist connection; and their loss will be deeply felt. It seems now clear as demonstration, that Africa must be evangelised through the instrumentality of coloured emigrants and pious natives.

Protracted Meetings.—The three days' meetings at Paris-Hill, and at Rome, appear not to have been in vain. Some precious fruits of the Spirit, it is believed, have been witnessed in both places. A similar meeting has been appointed in Sangerfield, to commence on the 19th inst. As to the meeting at Chittenango, the Journal says, that of the eighty that appeared in the inquiry room, the greater part appeared to give evidence of conversion.

"A Better Way."—The Connecticut Observer mentions, on the credit of another journalist, "a better way" of holding three days' meetings, &c. We always like improvements; but perhaps in the present instance, if the two journalists were to compare notes a little closer, they would find themselves some shibboleths at odds, in regard to ability, obligation, &c. which have more or less reference to the improvement proposed.

Church & State.—We have been told, that not more than twelve of the members of our legislature are constant attendants at any church; while a large portion of them are habitually at the theatre. How noble! What a wise example for legislators!

The Genesee Farmer and Gardener's Journal. A weekly paper has been issued at Rochester, by Luther Tucker—N. Goodsell, corresponding

secretary of the Monroe Horticultural Society, editor—since January last; and has excited considerable attention, and we think deservedly so. The general character of its contents corresponds with its title. The paper has been abundantly recommended by good judges, and no doubt will be patronised. It is issued in the quarto form, on fine paper, at $2.50 in advance.

We are requested to state, that a three days' meeting commences at Rodney, Jefferson county, on Tuesday, the 12th inst. (to-day), at 10 o'clock, A. M. in the congregational society. The notice should have appeared last week.

We are requested to suggest to those churches in the Presbytery of Oneida, that have not taken up collections for the commissioners' fund, the importance of attending to the subject immediately. The collections may be forwarded to Mr. Abijah Thomas, Utica, treasurer of the Presbytery.

We are duly authorised to say, that the short communication that recently appeared in our columns, under the signature of *Z*, had not the remotest reference to the Dutch reformed church in this village. Strange that any one should even have thought of such a thing.

A correspondent, who has been at the trouble of transcribing a piece of blank verse, (so called), for insertion in our columns, possesses unhappily a taste which is "discordant" with our own. If the subject in hand is a *choice* one, it is so much the worse to celebrate it in *bad* poetry.

POLITICAL.

STATE LEGISLATURE.

Saturday, April 2.—In the Senate, no business of importance was transacted.

In the Assembly, the bill to abolish imprisonment for debt, and to punish fraudulent debtors, was read the third time and passed, ayes 79, noes 4.

Monday, April 4.—In the Senate, Mr. Benton, from the select committee to which was referred so much of the Governor's message as relates to the distribution of the surplus revenue of the United States among the several states of the Union; and also the concurrent resolution of the Assembly proposing such distribution, made a long report on that subject. The committee went into a long argument to show that Congress has no right to exercise the power, 1st. To *construct* works of internal improvement within the limits of the states, assuming jurisdiction over the territory which they occupy, with power to preserve them when constructed, and to punish offences committed on them.

2. To appropriate money from the national treasury, in aid of such works when undertaken by state authority, surrendering the claim of jurisdiction; or,

3d. To aid in the construction of such works, by subscribing to the stock of private associations or incorporated companies.

In support of their arguments, the committee quote from the celebrated report of Mr. Madison, in 1799.

The report states, that under the power of appropriating the public funds, Congress in different shapes, has contributed about $5,000,000 to works of internal improvement, and bestowed upon some of the states about 20,000,000 acres of land, equal to at least $25,000,000.

The committee recommend the passage of the resolution from the Assembly.

In the Assembly, a petition was presented from the City bank of New-York, to reduce its capital, in consequence of the loss of $60,000 by robbery.

Mr. Gansevoort, from the bank committee, introduced a bill in accordance with the prayer of the directors of the City bank, to reduce the capital of said bank to $720,000; the shares to be $45 each. The bill was, by unanimous consent, ordered to a third reading. It was subsequently read the third time and passed.

The bill to incorporate the Oneida lake canal company, was lost on the question of its final passage, ayes 53, noes 40.

Tuesday, April 5.—In the Senate, the resolution from the Assembly, for the adjournment of the Legislature on the 26th of April, was called up for consideration, and adopted.

In the Assembly, Mr. Stilwell moved that the bill to incorporate a company to make a railroad from Utica to Schenectady, to carry passengers and their baggage only, be referred to a select committee, to report complete.

Mr. Blodget opposed the motion. This is a matter of too much importance to be thus summarily disposed of.

Mr. Selden would be opposed to this bill, unless an amendment were added to sell the stock at auction, and that what it produces above par should go into the state treasury, as some amends for the loss in canal revenue which the state would suffer in consequence of the road. He did not believe any measure could be adopted, except the repeal of the canal tolls, which would more injure the revenue of the canals.

Mr. Stilwell said this project would greatly facilitate travel and the public convenience. A clause could be added, authorising the state to take possession of it, whenever it should appear that the interests of the state were interfered with. It was the policy of the state to encourage internal improvement by individual enterprise.

Mr. Robinson did not think it wise to line the canal with rail roads.

The motion of Mr. Stilwell was lost.

The bills to incorporate the Brooklyn bank, and the Broome county bank, were read the third time and passed.

Wednesday, April 6.—In the Senate, the committee of the whole resumed the consideration of the bill relative to the inspection of flour. The first section, exempting flour manufactured and inspected in other states, from reinspection when brought to the city of New-York, to be sold, or for exportation, was stricken out, after a long debate.

The second section, which reduced the fees of the inspector from 1 1-2 cents to one cent, was so amended as to allow him but three-fourths of a cent, per barrel; and the bill was ordered to a third reading.

In the Assembly, Mr. McDowell, from the majority of the committee in relation to the controversy between this state and New-Jersey, to whom was referred the Governor's message on this subject, made a long report, concluding with a resolution approving of the course taken by the Governor in relation to the jurisdiction of the United States supreme court.

Mr. Hosford, from the minority of that committee, made a long counter report, concluding with a resolution, that inasmuch as the laws already provided in relation to these matters are sufficient, and as the Governor has intimated that he should direct the attorney-general to appear and answer in the United States supreme court, therefore, further legislation is unnecessary.

The above reports were laid on the table.

Mr. Morehouse called up his resolution, declaring that it is the sentiment of this Legislature, that the present charter of the bank of the United States ought not to be renewed.

Mr. Livingston regretted the introduction of this resolution. It was premature as regards the time at which the bank charter would expire; and an agitation of the subject might lead to evil consequences. It is besides a matter over which we have no control. Mr. L. spoke of the difficulties which had existed as to the rights of states to tax the stock of this bank; and he offered an amendment, that the charter ought not to be renewed, unless it were so modified as to declare that no branches should be established in any state, without the assent of the state, and that the legislatures of the several states may exercise the right of taxing the capital employed in the said branches.

Mr. Selden moved to postpone the consideration of the resolution till the first of May, and he spoke for some time in support of his motion. This was a matter with which we had nothing to do. We have before us a great quantity of business, which the interests of our constituents require should be acted upon. If we take up this subject, it will occupy a great part of the time we have to sit. We are bound to take care of the affairs of this state, and we would do wrong to neglect them by taking up a foreign matter.

Mr. J. C. Spencer concurred in opinion with Mr. Selden, that we ought not to act on this subject, particularly while there is such a press of business before us.

The question was then taken on Mr. Selden's motion to postpone, and it was lost; ayes 55, noes 55.

The amendment of Mr. Livingston then came up for consideration.

Mr. Gansevoort offered an amendment, that the bank ought not to be chartered with its "present powers and privileges." Mr. Livingston accepted this amendment in place of his own, which he withdrew.

Mr. Selden hoped those in favour of the resolution would consent to qualify it, as proposed in this amendment.

Mr. Fowler said, if the resolution passed with this amendment, it would be, in effect, recommending a renewal. He was opposed to it.

Mr. Fillmore was against the resolution, but he would vote for the amendment.

Before the question was taken, the house adjourned.

Thursday, April 7.—In the Senate, the bill to reduce the fees of inspecting flour in the city of New-York, after several unsuccessful attempts to fix the fees at one cent per barrel, was read the third time and passed, ayes 17, noes 10.

The committee of the whole had under consideration the bill to prevent frauds in the revenue arising from the manufacture of salt at Onondaga.

The 1st clause, which subjects any inspector or deputy, who may commit or connive at the fraud, to a fine not less than $100, nor more than $1000, and to imprisonment for not less than one, or more than three years, was passed.

An amendment was then offered by Mr. Bronson, that the superintendant and inspector of salt should be appointed by the Legislature.

This section was supported by the mover, on the ground, that heretofore the Governor and Senate had made very bad selections. They had appointed men to those important offices, who never should have been appointed, and who had defrauded the revenue of the state; and the reason that these bad selections had been made, was because the county of Onondaga had dictated to the appointing power who should be appointed.

Mr. Throop opposed the amendment; and Mr. Maynard spoke in favour of it; when the question was taken, and it was rejected.

The bill was then reported to the Senate; when Mr. Maynard moved to insert the amendment proposed by Mr. Bronson, in committee of the whole. The motion was carried, ayes 15, noes 12; and the bill was ordered to a third reading.

In the Assembly, the morning and evening sessions were occupied in discussing the resolution, that the charter of the United States bank ought not to be renewed.

The question was on Mr. Gansevoort's amendment, to add "with its present powers and provisions."

Mr. Morehouse opposed the amendment; and Mr. Birdsall supported it; when Mr. Fillmore moved to postpone the resolution indefinitely.

This was followed by a rather stormy debate, which continued until two o'clock. The previous question was several times moved, and as often withdrawn; for, although it precluded the discussion of the main question, it did not prevent any member from speaking to show that the question ought not to be put; of which right the opponents of the resolution appeared to be determined to avail themselves.

A motion to commit the resolution to the committee of the whole, was also made and lost, ayes 37, noes 77.

At length, the discussion of the resolution was resumed; when Mr. J. C. Spencer addressed the house in opposition to it, or rather in favour of Mr. Gansevoort's amendment, for more than an hour.

Mr. Otis spoke in reply; but before he had finished, he gave way for a motion to adjourn.

Friday, April 8.—In the Senate, the bill to protect the salt revenue from frauds, was read the third time and passed.

In the Assembly, Mr. Edmonds, from the canal committee, made a long report on the memorials of Lyman A. Spalding and of a number of inhabitants of Niagara county, relative to the surplus canal waters at Lockport. The report concluded with offering a number of resolutions, the effect of which is against the memorial of Spalding, and in favour of the conduct of the canal commissioners. Twice the usual number of copies were ordered printed. Laid on the table.

The resolution against renewing the United States bank, again occupied the morning and evening session. Mr. Otis concluded his remarks, and Mr. Selden replied. He said those who wallowed in wealth were opposed to the renewal; but the people at large were in favour of it. No question was taken.

FOREIGN.

An arrival at New-York, from Liverpool, on Wednesday last, has brought London papers to the 24th of February.

Serious Disturbances in Paris.—The London Morning Herald, of the 18th February, gives the following sketch of fresh disturbances in Paris:—

"We have received the Paris papers of Tuesday and Wednesday. They are occupied almost exclusively, with narratives of a disorderly commotion which took place in Paris the previous day. All these accounts concur in representing the disturbance as one of the most serious complexion. Its origin was this:—Sunday being the anniversary of the assassination of the Duke de Berri, which took place eleven years ago, the partisans of the exiled family thought it a fit opportunity for trying an experiment as to the chances which that proscribed race have for a restoration to the throne of France. In the prosecution of this design, the most grave, and, to Catholics, most awful ceremonies of their faith, seem to have been made auxiliary to purposes, purely factious and insurrectionary.

"Their first purpose was to have a solemn funeral mass celebrated in the church of St. Roth, which is the parish church of the palais royal; but this being forbidden by authority, it was decided upon its taking place in the old church of St. Germain l'Auxerrois, the parish church of the Louvre, which the directors were weak enough to allow the use of. The ceremony proceeded peaceably enough till a certain period, when certain fanatics, the principal of whom seems to have been an obscure tradesman of some obscure street branching from the Rue St. Honore, thought proper to place a crown of "everlasting" upon the bust of the son of the deceased, which produced naturally enough a feeling of indignation and disgust on the part of the auditory. The consequence was, the people of Paris rose in a body to avenge this national insult, and the city was made a scene of tumult for some hours. The stupid priests, who countenanced the insensate ceremony of the coronation, were obliged to fly; the church itself was sacked, several other churches were assaulted, and the Archbishop of Paris, whose duty it was to prevent such disgraceful profanations, was made responsible by the mob for his conduct. His palace and furniture have paid the forfeit of his disloyalty or negligence. At the date of the last accounts, the city, thanks to the national guard, was tolerably traquil; but the mob were perseveringly, though quietly destroying the fleurs-de-lis, and every other remembrance which remained of a detested family, upon the face of every church in Paris.

"Our correspondent describes the popular feeling as highly wrought indeed; and there is every reason to conclude, that, as the atrocities of the Bourbons before placed the constitution in danger, their late abominations will utterly destroy the remnant of religion which was in France. The circumstance, however, under every consideration, seems fortunate for the government of France, as it will at once point out to it the necessity, and justify the use of strong measures to prevent the recurrence of these events in future. Its forbearance hitherto, like too much moderation of all kinds, has been misinterpreted, and mistaken for timidity. It will be to the disgrace of the government, if, in future, they subject themselves to a similar reproach."

Paris, Feb. 18.—The crisis is at hand; we can now say so. But for the national guard, the republic would have been proclaimed yesterday in Paris; and what a republic! such a one as would have commenced in the devastation of the churches, the tearing down of the cross, and violence against the clergy. We may say, however, that the republican movement has gained ground in these latter days; for they have delivered up to it the insignia of religion, and the emblems of royalty.—*Gaz. de France.*

Paris, Feb. 19.—The image of our Saviour has been removed from all the apartments of the palais de justice. At 6 o'clock in the morning three blacksmiths were employed in removing the fluers-de-lis from the iron gates of the palais de justice. They have likewise been removed from all the other places inside of the palais, where they had hitherto been suffered to remain.

Our private letters, says the London Courier, are of great interest. They state that much dissatisfaction with the present goverment prevails among the national guard, and that an immediate change must take place. Soult and Lafitte will, it is supposed, form part of the new ministry; but the latter is not expected to hold his ground long, and LaFayette is expected to take part in the new government. The war party is evidently gaining strength, notwithstanding the great efforts made by the present cabinet, and by the most influential Parisians, to convince the public of the great advantages of peace. A large portion of the national guard have petitioned the chamber to prefer an act of accusation against M. Montalivet, Barthe, and Baude.

Poland.—The German papers contain details of the military movements and actual position of the invading armies. The Russian Gen. Nikityn entered Angustoro, at the northern extremity of the kingdom, Feb. 6th, with a corps of 7,900 men, and 14 pieces of artillery. One body of Cossacks were within five miles of Lubim on the 7th inst.; and preparations were making to beseige Zamos, a town of some importance. The accounts in the French papers state that an engagement had taken place between an advanced party of the Cossacks and a smaller body of Polish patriots near Biola, upon the 10th inst. which ended in the defeat of the former. They numbered 800, and the Poles but 500. The former made a feint of retreating, and fell back upon the Russian army, but the Poles impetuously followed, cut them and part of the Russians to pieces, and returned with their horses as spoils. The number of Russians killed is stated at 1500. Warsaw was beginning to be placed in a state of defence; the walls guarded by cannon, and military hospitals being put into a condition to receive the wounded. The grand trial is to take place under these walls, and at no very distant date, if it has not already been decided. Gen. Diebitsch's plan is said to be to get at the rear of the Poles, and so enclose their army.

Belgium.—The King of France had received the Belgian deputation appointed to offer his son the crown of Belgium, and he had formally declined the offer. His reasons are that it would offend the sovereigns of Europe, and might lead to a continental war.

Italy.—An insurrection broke out in Italy, the last of January. It commenced at the same time in Reggio, Modena, and Bologna.—The insurgents had adopted the tri-coloured cockade. A proclamation of the Duke of Modena, however, dated the 4th of February, announces the success of his troops over the insurgents on the previous day.

But the latest news from that quarter, is from a Paris paper, of the 21st February. It follows:—

"An express which left Bastia on the 12th inst. and arrived at Toulon on the 13th, bro't the news that the kingdom of Naples, the whole of Romagna, the duchies of Lucca and Piombino, the duchy of Modena, and almost the whole of Tuscany, were in a state of insurrection, and that Italian tri-colours were every where hoisted without opposition. It is also said that an extraordinary courier arrived yesterday at Marseilles, who brought the intelligence of an open revolution at Genoa, where the troops had taken the side of the people. Provisional governments were forming every where."

Great-Britain, &c.—Mr. O'Connell, and his associates, on the the 12th of February, plead guilty to the fourteen first counts of the indictment which had been found against them. These counts charged them with having held illegal assemblies, in violation of the Lord Lieutenant's proclamation. Mr. O'Connell soon after left Dublin for London, to take his seat in parliament; but the attorney-general had declared his intention to have judgment passed upon him and his associates.

Cobbet had been indicted for certain publications of a seditious and inflammatory nature, and a bench warrant was issued for his arrest.

A letter from London, received by the above arrival, dated Feb. 22d, says—"The continued agitations in Paris, the state of Belgium and Poland, and insurrections in Italy, have confirmed the impression here, that war between France, and some one, or perhaps all of the three great northern powers, is inevitable. Our own and all the continental stocks have fallen in consequence."

Colombia.—We are happy to learn that general peace in Colombia still remains undisturbed. We infer this interesting fact from a letter of February 18th, quoted by the Journal of Commerce. The writer makes no allusion to new difficulties. That this state of things may continue, must be the ardent desire of every friend of man, and of America. If a few years of tranquility might now ensue, if men of pure and patriotic views might be permitted to put into active operation the different systems established by the laws in the better periods of the republic, important improvements could hardly fail to be produced; and with what interest would many of their brethren of the north co-operate in the work of enlightening their extensive and fertile twin-continent.—What bonds of friendship might soon be contracted between the intelligent, virtuous, and philanthropic of the two countries, to the advantage of us all.—*N. Y. D. Adv.*

DOMESTIC.

Arrest of the Missionaries, and others, in the Cherokee Nation.—It appears by the following article, from the Cherokee Phœnix, of the 19th ult. that Georgia has already carried into execution, by a military force, one of the iniquitous laws passed at the last session of her Legislature:—

"We issue this week but half a sheet. The reader will see the reason in the editorial article below.

"The law of Georgia, making it a high misdemeanor for a white man to reside in the Cherokee nation, without taking the oath of allegiance, and obtaining a permit from his excellency the Governor or his agent, is now in a course of execution. On last Sabbath, after the usual time of divine service, the Georgia guard arrived and arrested three of our citizens, viz: Rev. Samuel A. Worcester, missionary of the American Board for Foreign Missions, Mr. John F. Wheeler, one of the printers of the Cherokee Phœnix, and Mr. Thomas Gunn.—The two last mentioned are citizens, with Cherokee families. Mr. Isaac Proctor, assistant missionary at Carmel, had the evening before been taken, and came with the guard as a prisoner. They were conducted to the residence of Mr. Tarvin, where they were kept under guard during the night. In the morning they were marched off by way of Etahwah, where we presume, the same evening, Rev. John Thompson, another missionary of the American Board, was arrested.

"Our object is now simply to give facts as they have occurred before our eyes, and not to indulge ourselves in remarks. The scene has just commenced, and we must wait till it closes. Although our readers will recollect, that the law under which these worthy men are taken, is express, and the punishment severe, imprisonment in the penitentiary for not less than four years; yet it would be doing injustice to the good people of Georgia to say, that the law, enacted as this has been at a time of great excitement, will assuredly be executed. The court may honourably acquit them, and thus save the credit of the state. It does not become us, therefore, to anticipate the result, and comment upon these proceedings at this time. Nor are we disposed to censure the guard for doing what they undoubtedly feel to be their duty as officers of the state. We must observe, however, that we cannot see the propriety or use of such a military movement, to arrest, without a process, a few unarmed and peaceable individuals, and we had rather by a great deal they had come on some other day instead of the Sabbath. The men of whom they were in pursuit, were not going to run away and leave the country. They would have been as sure of finding them on any other day as on the Sabbath.

"In justice to the commanding officer, Col Nelson, we must say that he acted with a great deal of civility and kindness towards his prisoners, while in this place. He was so accomodating as to allow Mr. Worcester to return with a guard in the evening, and take supper and attend worship with his family. He also gave him the same privilege in the morning.

"The cheerfulness of the prisoners, while they were kept under guard in this place, indicated their innocence, and showed plainly that they were suffering, not for any crime committed, but for principle's and righteousness' sake. They have counted the cost, and if they are to be sentenced to four years hard labour in the penitentiary, they will go there cheerfully, and suffer the penalty of a cruel and anti-republican law with meekness."

Gibbs, one of the pirates recently convicted in the city of New-York, has made a long confession. From this it appears, that his piratical career commenced in 1816, in the West-Indies, and continued until the horde which infested those seas was broken up by the British and American ships of war sent out for that purpose. During that time, it appears, he had been concerned in the capture and robbing of about forty different vessels, and in the destruction of more than twenty, the names of which he has given, with their entire crews. Many of those destroyed had passengers on board, which makes it probable that he has been an agent in the murder of nearly *four hundred human beings.*

Serious Accident.—As the stage driver and five other persons, were attempting to cross Union river, in Vermont, on the 31st ult. with the Burlington mails, the boat upset, and three of the men, Thomas Bennet, Herman Russell, and Levander Lapham, were drowned. There were two mails, neither of which had been recovered on the third day after the accident.

Fire in Guayaquil, S. A.—A fire broke out in Guayaquil, on the 23d of December last, which destroyed five squares of the best part of the city, comprising forty-seven houses. The loss in goods and other property, was estimated at two millions of dollars.

Appointments.—Chester Hayden and Charles A Mann, of Utica, masters in chancery. Ab'm L. Wood, of Utica, auctioneer.

MARRIED,

At Verona, by Rev. Mr. Brainard, on the 30th ult. Mr. *Sylvanus Hatch*, to Mrs. *Sybil Aldredge*, both of Rome.

DEATHS.

At Seneca-Falls, on Friday last, from a sudden indisposition, Mr. *Josiah Bissell*, of Rochester. The particulars of his death have not yet been communicated. His motto, as a Christian, was, *entire consecration*; and he extended the principle to time, wealth, influence, effort, and prayer. Long will his memory be cherished by the friends of the Redeemer.

In Edmeston, Otsego co. on the 4th inst. Mrs. *Polly De Forest*, wife of Capt. Abel De Forest, in the 67th year of her age. In a large circle of friends and acquaintances, she was much respected. Sustained by the comforting influences of the Holy Spirit, in humble submission to the will of God, awaiting the time of her departure, she calmly resigned herself into the arms of the blessed Saviour, in whom she trusted.

At West-Stockbridge, Mass. of a lingering complaint, Miss *Caroline Burgheart*, recently from this village. The deceased was a worthy member of the presbyterian church; and her death was peaceful and full of hope.

At Rochester, on the 26th ult. Mr. *Matthew Brown*, Sen. aged 90. Mr. Brown was one of the patriots of the revolution. He came to that village at its early settlement, and died beloved and respected by all who knew him.

At Bridgewater, Mass. Mr. *David Hooper*, aged 97. He lived in the married state with one wife, who still survives him, about sixty-two years. No death occurred in his family, or in the family to which he belonged, for more than seventy-two years. He never had a watcher during his life; never had a tooth extracted by instruments; never had a razor applied to his face by any hand save his own; never had a wound (although a carpenter by trade) so as to be obliged to stop work for a day. When young, he helped build a barn in his neighbourhood, and seventy years after, worked on another on the same spot.

UTICA ACADEMY.

The annual examination in this Institution will commence at the Academy, this evening, April 12th, and close on Friday evening. Parents, guardians, and others disposed to attend these anniversaries, are respectfully invited.

By order of the Board of Trustees.

D. PRENTICE, *Principal.*

NOTICE.

The Presbytery of Chenango will hold its next stated meeting at *Norwich*, to commence on the *3d Tuesday of April* inst. at 10 o'clock, A. M. The opening sermon will be preached at 1 o'clock of said day, and the Lord's supper will be administered immediately after.

By order of the Presbytery.

E. D. WELLS, *Stated Clerk.*

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 28th February, to the 9th April, 1831.

Potsdam—Monthly concert, by J. C. Smith,	$19 50
Parishville—Monthly concert,	50
Sangersfield—Cong. Society mon. concert, by Mr. Lombard,	1 50
Smithfield—1st Pres. Soc'y, by Rev. Mr. Mills,	14 00
Little-Falls—Monthly concert, by W. Hamill,	20 00
Richfield—Mon. concert, by Dea. E. Williams,	3 25
Lowville—Female Aid of Industry, auxiliary to the Benev. Ass'n of Watertown Presbytery, a box of clothing, est. at $40, by E. F. Miller.	
Utica—Benev. Ass'n of the 1st Pres. Soc'y, by M. Bagg, treas'r,	100 00
Milford—Female Cent Soc'y, 3; Monthly concert, 2, by L. M. C. Babcock,	5 00
Rome—2d Cong'l Church monthly concert, by R. H. Hulbert, treas'r,	10 00
Pompey—1st Cong'l Church, by S. Baker,	20 00
Richland—Rev. Ralph Robinson, 5; a Female Friend of Missions, 10,	15 00
Amount of cash,	$208 75

ABIJAH THOMAS, Agent.

The Treasurer of the Benevolent Association of the 1st Presbyterian Church and Society in Utica, acknowledges the receipt of $132, collected in April.

List of Letters received at the office of the Western Recorder, during the last week.

Cephas Cone, A. P. Cummings, Tho's Farnham, David Kennedy, E. Upson, J. Foote, H. Conger, John Reynolds, P. D. Stone, Mrs. Patty Clark, S. B. Chidsey, Nathan Branch, E. Litchfield, Samuel Chadwick, Nathan Healy, Wm. Townsend, H. W. Jackson, A. S. Green, R. Beatley,* W. Mitchel, J. F. Phelps, James Andrus, Horace Allen, Silas Freeman, Samuel Kennedy, C. Simmons, E. S. Evarts, H. Edwards, Rev. A. Miller, F. R. Benson, C. Freeman, J. C. French.

* This letter, dated "Dec. 20, 1330," was not received till last week.

NEW STORE.

SAMUEL THOMSON, of the late firm of *Shearman & Thomson*, has taken the well known stand of the late firm of *Cooper & Ellis*, No. 68, Genesee street, two doors below the Ontario Branch Bank, and is now opening an entire new stock of GOODS, all purchased since the first of March, at the lowest auction cash prices, and for extent of variety probably not equalled in town. My lofts will be open to-morrow, for the exhibition of Carpets, a few pieces of which were imported expressly for village trade. I shall be happy to show them to those who have the curiosity to examine them. *Utica, April* 12, 1831. 15w3

BLACK & coloured Italian LUSTRINGS; Black & coloured Gros de Naps, (new style); Coloured and figured Mandarines, and mixed Canton Camblets, are now opening and for sale very cheap, by SAMUEL THOMSON, 68, Genesee st. *April* 12, 1831. 15w3

LEGHORNS.—Leghorn, Dunstable, Satin Straw, Gimp, & Ladies' & Misses' Bonnets, are for sale by the case, dozen or single, at uncommon low prices, *April* 12, 1831. By SAMUEL THOMSON.

COLOURED French ROMBAZINS, and new style Merino Casimeres, are just received, by *April* 14, 1831. SAMUEL THOMSON.

A SPLENDID lot of Lepin & Son's manufactured Merino SHAWLS; among them some white long Shawls, originally worth one hundred dollars, and will now be sold for less than one fourth the money: White and red Thibet, large and small size Adelaide, (a new article), and Adrianople Shawls, can be found at *April* 12, 1831. SAMUEL THOMSON'S.

PLAIN, striped and blond SATIN STRAW, in the piece, and every thing belonging to the Millinery Trade, for sale at uncommon low prices, by *April* 12, 1231. SAMUEL THOMSON.

THREAD and Bobinet LACES, Lace Veils, Lace Chemizettes, and Byron Collars, are for sale at *April* 12, 1831. SAMUEL THOMSON'S.

SCARLET, Crimson, Green Embossed, and Water MOREENS, with Fringes to match, and Pulpit Trimmings generally: White and coloured Furnitnre, Coach, Military & Rug Fringes; Damask Table Cloths; Blue, drab and green Table, Stand and Piano Covers; all in good style, for sale cheap, at *April* 12, 1831. SAMUEL THOMSON'S.

L. D. HARDENBERGH,

WHOLESALE Grocery and Commission Store, No. 94, Broad-Street, New-York. *April* 4, 1831. 14w4

HOUSES TO LET.

SEVERAL newly built Dwelling-Houses, situate on Genesee and Washington streets, Utica. Enquire of THOMAS E. CLARK. *March* 22, 1831. 12w4

REES' CYCLOPAEDIA.

A COMPLETE Set of REES' CYCLOPÆDIA, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March* 15, 1831.

SHEARMAN'S CARPET WARE-HOUSE,

No. 62, Genesee Street, Utica.

CONSTANTLY on hand, Kidderminster, Venitian, Ingrain, and Family-made Carpetings; Brussels and Wilton Rugs, Piano and Table Covers, Oil Cloths, India Matting, Moreens and Fringes, and Dry Goods generally.

N. B.—Fifteen bales fresh imported Carpetings, of superior qualities and elegant patterns, *just received*, and *more* will arrive on the opening of the canal.

ROBERT SHEARMAN. *April* 12, 1831. 15

R. SHEARMAN.

NO. 62, Genesee street, is just receiving, and selling cheap for *money*, Lupin & Son's and H. Henequin & Co.'s superior Merino Shawls; Merino, Thibet wool, Cashmere, Barrege, Fancy, Bandana, Choppa, Romall, Spitalfields, and other Handkerchiefs; Ginghams, Calicoes, Italian Lustrings, Gros de Naps, Florences; Irish Linens, Sheetings and Diapers; Merino Circassians, Bang-ups, Fustians, Merino Cassimeres, Mixed Canton Camblets, Pongees, Embossed and watered Moreens, Fringes, and most other articles usually found in a dry goods store; many of which have herd names, which he can pronounce better than he can spell. *April* 12, 1831. 15

A WALLET LOST.

LOST, on the evening of the 4th inst. in Utica, a plain calfskin Wallet, containing Five Silver Dollars, about Nineteen Dollars in bank bills, and some small change. It also contained a receipt. Whoever will return said wallet, with its contents, to the Subscriber, or leave it with Mr. Isaac Merrell, in Utica, shall be handsomely rewarded. The money was all the Subscriber possessed, and was the savings of his winter's work. JOHN F. STRONG. *April* 12, 1831. 15

CLINTON FEMALE SEMINARY.

THE Summer Term of this Institution will commence on Thursday the 12th of May.

Miss ROYCE has engaged Miss CAROLINE LEE, of Connecticut, for an assistant. She has been educated at the Troy Seminary, and has taught in her own state, with the approbation of her employers.

TERMS.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography, - - - - - $5 per quarter.

The same, with Rhetoric, Logic, Chemistry with experiments, the Rudiments of Natural Philosophy with illustrations, Elements of Geometry, Algebra, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, - - - - - $6 per quarter.

The same, with the French Language, 8 .. do.

For Botany, an additional charge of 1 .. do.

Lessons in Music, with the use of the Piano, exclusive of other branches, 12 .. do.

Board & lodging, $1.50 per week: Washing, 25 cts. per dozen.

The Public are already acquainted with the advantageous location of this Establishment.

The Institution is furnished with Maps, Globes, and a Cabinet of Minerals, also, a Library, for the use of the Young Ladies.

As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous intellectual effort, particular attention will be given to the pupils in this respect.

There will be four or five Teachers in the School, and they pledge themselves that there shall be no exertion omitted, in bringing forward their pupils in their various studies.

The Young Ladies who board in the Seminary will be considered as members of the family, and will receive particular attention, with regard to their personal appearance, and the cultivation of their manners.

If any Parents prefer that their daughters should board from the Seminary, they can be accommodated in good families, at no great distance.

There is a School Visiting Committee, composed of the scientific ladies and gentlemen of this and the neighbouring villages.

N. B.—The pupils will furnish their own candles, candle-sticks, snuffers, and towels.

Clinton, Oneida Co. April 2, 1831. 14w5

CLINTON ACADEMY.

THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses CATHERINE B. & JULIA A. HAYES. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries. The terms of tuition will be as follows:—

For reading, orthography, and plain sewing, $2 00

.. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - - - 3 00

.. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry, 5 00

.. Needle-work, of every description, drawing, & painting, in its various branches, 6 00

French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss HAYES, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. SALMON STRONG, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department. SAM'L COMSTOCK, *Sec'y.*

Clinton, Feb. 21, 1831. 8w10

BARTON & BUTLER.

AT No. 54, Genesee street, are now receiving the most splendid lot of FANCY and STAPLE DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale or retail*, at as low rates as the same can be furnished north of New-York. *April* 5, 1831. 14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street. *April* 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gause & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street. *April* 5, 1831. BARTON & BUTLER.

HARDWARE.

AYLSWORTH & HOLMES, at No. 120, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices. *April* 5, 1831. 14

TO MERCHANTS IN THE COUNTRY.

POMEROY & BULL have removed from No. 47, Front street, to the new Store, 64, WATER STREET, (a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices. *New-York, March* 4, 1831. 10w10

TO LET.

For one or more Years,

A CONVENIENT two-story Dwelling-House, with a small barn, garden, &c. situate on Court (near Genesee) street. Possession given 1st of May next, or sooner, if required.

Also, a large and convenient Brick House, on the corner of Genesee and Court streets. Possession given the 15th of May next.

Also, two Brick Stores and Dwellings, on the corner of Genesee and Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June.

For terms, apply to the Subscriber, living in Court street. SAMUEL FARWELL. *Utica, March* 28, 1831. 13

POETRY AND MUSIC.

ELIJAH'S INTERVIEW.

BY CAMPBELL.

On Horeb's rock the prophet stood;
The Lord before him pass'd;
A hurricane in angry mood
Swept by him strong and fast.
The forest fell before its force,
The rocks were shiver'd in its course;
God was not in the blast.
'Twas but the whirlwind of his breath,
Announcing danger, wreck and death.

It ceas'd. The air grew mute; a cloud
Came, muffling up the sun;
When, through the mountain, deep and loud
An earthquake thunder'd on;
The frighted eagle sprang in air,
The wolf ran howling from his lair;
God was not in the storm.
'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again, and nature stood
And calm'd her ruffled frame;
When swift from heaven a fiery flood
To earth devouring came;
Down to the depth the ocean fled,
The sickening sun look'd wan and dead;
Yet God fill'd not the flame.
'Twas but the terror of his eye,
That lighten'd through the troubled sky.

At last, a voice all still and small,
Rose sweetly on the ear,
Yet rose so shrill and clear, that all
In heaven and earth might hear;
It spoke of peace, it spoke of love,
It spoke as angels speak above;
And God himself was there.
For oh! it was a father's voice,
That bade the trembling world rejoice.

The individual who has sent us a manuscript gamut for examination, is informed that his production will not answer the purpose he intends. He has doubtless some good *ideas*, if he would *first learn* how to *express* them on paper, before he publishes. The accompanying specimens of musical composition, too, we are sorry to say, are ungrammatical throughout, in almost every measure. Musical composition is a science, the knowledge of which cannot be acquired in a day.

While we are on this subject, we would refer to another package of manuscript music sent us, by one who had written it for a special occasion, and had afterwards been frequently requested to publish it. The pieces manifest decided genius, as well as a familiar acquaintance with *practical* music. They are also more correct than we should suppose they would be, as the productions of one who has not made the art of composition a regular branch of study.

We will also add, while we think of it, that the three little specimens sent us from Boston, are highly acceptable; and that more from the same source would be gratefully received. We wish them to be "chaste and simple," as the author supposes.

Christian reader, look at this:—

"A Paris paper mentions, that by a decision of the Prefect of Police, the players on hand organs are forbidden to play the *Marseillaise* in the street."

The reason of this, no doubt, is that the tune contains the strongest jacobinical and atheistical associations; for it was composed and used for revolutionary purposes in the time of Robespierre; yet, after all, many of the religious journals of *our* country are virtually recommending this tune for the use of *christian worship*; a tune not fit to be played in the streets of the wicked city of Paris.

For the Western Recorder.

MR. EDITOR—It is a given point among all good vocalists, I believe, that a singer should not stop to take breath between the syllables of a word. Should he not also strive to avoid the like pause between certain parts of speech, which it would seem bear some such relation to each other in a sentence, as do syllables in words? For instance; between a preposition and the noun or pronoun which it governs, when they stand in immediate connection; between an article and a noun to which it is prefixed; between the preposition *to* and another word to which it is joined, forming a verb in the infinitive mood, &c. &c. Perhaps no definite rules can be given on this subject, as words are variously arranged, and sung in tunes of different movements; yet your views on the above cases, and others of a like nature, are respectfully solicited by a YOUNG SINGER.

Our correspondent seems to have right views of the subject, so far as he has specified them; and he might also have given an equal number of cases of the opposite character, where momentary pauses, not designated by the grammatical punctuation, are indispensable to good musical elocution. However, the best way of coming at this whole subject is, not by laying down special rules, which will find many exceptions in the practical application; but by *reading exercises in connection with singing*.—This plan, faithfully pursued, will enable a choir to form, by degrees, a good style of enunciation.

MISCELLANEOUS.

REMARKABLE POWER OF GRACE.

The following article appears in a late number of the Evangelist, under the head of "Intelligence from Russia." Rev. Mr. Knill, the person referred to as narrator, lives in St. Petersburgh. Let the rich read and ponder:—

Rev. Mr. Knill gives some interesting anecdotes relative to a distinguished Christian in England, Mr. John Paget. Among them are the following, which will doubtless be perused with deep interest. They show the characters our Redeemer aimed to form, and the standard *every* Christian should attain, and even exceed:—

"Mr. Paget is a young gentleman whose father left him an estate, the annual income of which is fifty thousand dollars. His mother is living, and possessing also a large fortune, which she devotes to the glory of God. She is distinguished for her piety and liberality. Her son has an intimate friend, Mr. Parnel, son of Sir Henry Parnel, who possesses considerable property. These persons were intimate friends, and companions in profligacy and vice. They have been converted, and now devote their time and property, without reserve, to promote the cause of the Saviour. Mr. Parnel, after his conversion, reduced his expenses to a very small sum, and expended the remainder of his income for Christ. He also commenced a course of active duty as a Christian, going into the most abandoned parts of London, and exerting himself for the spiritual good of the wretched inhabitants. Last year he offered to accompany two missionaries to assist and reinforce the Persian mission.—Mr. Paget was an officer in the guards, and much addicted to dissipation. In Paris, by reading and meditating on the bible, he was brought to consideration, and his convictions did not leave him until the Holy Spirit had guided him to the Saviour. He thinks the prayers of his pious mother, (who was importunate with God for the conversion of this her only son), were the principal means of his conversion. So much is he impressed with the efficacy of believing prayer, that he says he not only hopes, but *knows*, that his wife will also be brought into the kingdom. As soon as he was converted, he broke off all acquaintance with old associates. By his instrumentality, the above mentioned Mr. Parnel was converted. Mr. Paget commenced a course of usefulness in Paris, distributing tracts and other publications, until he was arrested by the police and imprisoned. When liberated he returned to England.

"After Mr. Paget became pious, he was residing in Paris, when one of the brothers of his wife, hearing that he had turned Methodist, went over to endeavour to divert him from his new course, and to endeavour to get him back to reason again. On the first evening, just before 9 o'clock, the usual hour for family prayer, Mr. Paget spoke to his brother, and told him he would now see things very different from what he had formerly seen at his house. "But," says he, "I must request you to respect my family regulations, and recollect that I have established them for the government of myself and family, and I wish all who visit me, if they cannot join, at least to respect them." The family, including all the servants, were then called in, and Mr. Paget himself led in the devotions. After the family had retired, the brother says, "Well, Paget, this may do well enough for you, but I am not to be caught by it; you will not make a Methodist of me." But in a week he said to Mr. P., "Well, I now see that you are right, and I am wrong." The result was, that he became a Christian, and returned to his residence in England, near Scotland, where he had great possessions, and was the lord of the manor; commenced the most active career in the service of his Master, and soon persuaded the parish vicar or curate, who was an easy sort of man, not caring much for these things, to let him occupy the pulpit in his stead, and he preached in earnest the doctrines of the cross. It was soon objected, that it was not orderly to suffer a regular clergyman to relinquish his pulpit to a lay preacher, and the gentleman was therefore deprived of the precious opportunity. He could not, however, be silenced. He built a chapel on his own grounds, where he commenced preaching, and still continues it, and his chapel is crowded, while the parish church is forsaken.

"It did not end here. Another brother of Mr. Paget, (I believe both brothers went over on purpose to reclaim Mr. P.) a colonel of the army in India, at home on leave of absence, was converted by the instrumentality of this brother, when on a visit to his house. He was filled with ardour in his Master's cause, and lately returned to the army, where his first endeavour was to obtain permission to preach to the soldiers, and there can be no doubt that in this work God will bless his labour, and give him an extended influence that any ordinary character could not reach. The last that Mr. Paget heard from him was on board a steam-boat, exhorting the passengers on the great concerns of religion."

DANIEL DEFOE.

A late writer in the London Monthly Magazine, gives the following account of Daniel Defoe, the celebrated author of Robinson Crusoe, and other works equally curious and original:—

"The experience of Defoe, throughout an unusually protracted life, has established the fact, (were any additional proof needed), that he who presumes to make men wiser or better than they are; who puts himself forth as a reformer, whether in religion, politics, or morals, must make up his mind to bear in turn the abuse of all parties; to be the victim of ingratitude, proportioned to the benefits he has conferred on society; to be kicked, spit upon, and trampled under foot, by the lowest of the low, the basest of the base; to be cursed by those whom he has blessed; in a word, to be anathematised and excommunicated of men. The way to succeed in life is, to wink at the vices of the age, to be chary of its errors of thought and practice, to agree with it, to flatter it, to walk side by side with it. The world, like a man with the gout, cannot endure rough usage; hence those have always been in the best repute, as moralists and men of sense, who have treated it with lenity and forbearance. To walk with the world with an orthodox steady pace, neither hastening before, nor lagging behind it, is, in nine cases out of ten, to ensure its favour; but to step forward, like a fugleman, from the ranks of society, no matter how just be one's claims to such distinction, is at once to rouse, first, the world's attention; next its envy; and lastly, its bitter, inextinguishable hatred."

"Defoe was full a century in advance of his age, and he paid the penalty of such maturity, in the bitter, unsparing abuse of his contemporaries. All parties combined to assail him. The whigs detested him, the jacobites avoided him, the high tories feared him; and even the dissenters, in whose cause he had perilled his all, for whom he had gone through the ordeal of fine, pillory, imprisonment, even these for a season stood aloof from him. He was like Cain, branded on his forehead with a mark, that all men might avoid him. Time, however, did him justice; the malice of his enimies slowly abated; and as the quicksands of party were perpetually shifting, Defoe gained more or less by each change. Still the persecutions he had experienced made visible inroads upon his health. In the autumn of life, he found himself without a green leaf on his boughs, his spirit blighted, sapless, and ready at the first keen breeze that might blow rudely on it, to fall a ruin to the earth."

"Shortly after the marriage of one of his daughters, in 1729, he was arrested for some trivial debt, and confined in prison till the year 1730, which period was passed in sickness and acute mental anguish. As if to fill up the measure of his suffering, his very children rebelled against him, and on some mean pretext his son found means to deprive his aged and broken-hearted father of what little remained to him of this world's wealth.—This was too much for Defoe's fortitude. The principle of life within him, already severely tried, now quite gave way; he seldom spoke, was often seen in tears, or on his knees in prayer; and after some months of mental suffering, resigned himself without a struggle, to his fate, on the 24th of April, 1731, at the mature age of 70."

From the Am. Tract Magazine.

Usefulness of the Indian Translation of the Sermon on the Mount, and Hymns, among the Senecas.

Rev. Mr. Harris, under whose supervision the above little volume was published by the American Tract Society, for the benefit of the Seneca Indians, thus writes, in a letter dated some months since at the mission:—

"Immediately upon the arrival of the books, convenient opportunities were embraced for presenting a copy to every Seneca, who manifested a desire to know their contents. They appeared to be thankfully received by most; and the hymns especially afford great delight to the members of our three little churches of Seneca, Cataraugus, and Allegany, whenever they meet for religious worship. You would be greatly interested, I think, to see with what correctness of melody and apparent fervour of devotion, these songs of Zion are sung by these natives, in their little chapels, upon the Sabbath. These woods, which till lately rung with the *yell* of the savage, are now vocal with the praises of "*Immanuel*." On the spot distinguished for its traces of savage war, stands a christian temple, built by Indians, and dedicated to God, and in it worships statedly a christian congregation of native men and women, to the number of between two and three hundred. The little book of hymns appears to be the constant companion of many. They peruse it in the house of worship; they peruse it in their cabins; and it is their "song in the house of their pilgrimage." The sermon on the mount is also read by many who have been trained in the mission schools; and it is to be hoped that this highly interesting portion of divine truth may be treasured up in their memories, and, "like good seed sown in good ground," "bring forth fruit unto God."

NEWSPAPERS.

At first newspapers were extremely small and limited in their extent, not exceeding the bounds of an ordinary letter; but after 1713, in which year the newspapers were first stamped, it became necessary, as much from this circumstance as any other, to enlarge the size, as well as to raise the price. Notwithstanding, however, the important scenes that from that time up to the year 1750, were acting on the theatre of Europe, and the stirring events that took place in England and Scotland, the inventive powers of the editors appear frequently to have been at a stand still; they were often puzzled in what manner to fill up their columns, scanty as they still were; and in the latter year the editor of the *Leicester Journal*—a paper which was printed in London, and sent down to Leicester for publication—had recourse to the bible to help him out, and filled his empty space with extracts from it. He commenced at the beginning of Genesis, and continued the extracts in every succeeding number, chapter by chapter, as far as the 10th chapter of Exodus.—*Odd Sketches.*—The sacred volume appears to have been in higher estimation, both with the public and with newspaper editors, in those days, than we fear is the case at present.—*London Record.*

EFFECTS OF SLAVERY!

The following paragraph (says the Liberator) shows the impoverishing effects of slavery at a glance, and the relative value of free and slave labour. We are impatient to receive complete returns of the census of last year. Some facts, we opine, will be brought to light, which will startle the supportors of slavery themselves:—

"*Virginia.*—In 1790, the "ancient dominion" contained within her boundaries one-fifth of the whole political power of the confederation; was twice as large as New-York, and one-third larger than Pennsylvania. But the tables are now turned. Her political weight in the scale will be just one half that of New-York, in the Congress under the new census, and one-third less than that of Pennsylvania. She will have to take rank with Ohio, a state that was not in existence when she was in the zenith of her prosperity."

A CHINESE COW.

It is mentioned in a publication, that a Chinese cow, which had been imported into England, gives milk so very rich, that one pint of it gives as much butter (four ounces) as seven pints of a Sussex cow's milk; both churned immediately from the cow, without being set for cream. The Chinese cow is small; the beef is superior in fatness, and in butter the superiority is as 1400 lbs. to 200 lbs. from a very good country cow. The New-England Farmer recommends the importation of this valuable breed to America.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 95a5 00	Sole, oak tanned, lb.	20a25
Pearl do.	5 75a5 31	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	9a10	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	12a13	Beef, mess, bbl.	8 75a9 12
Alabama	11a12	—— prime	5 62a6 12
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 62a6 75	Havana, white, lb.	11a14
Western (canal)	6 75a7 12	—— brown	8a9
Rye flour	4 00a4 12	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 45a1 50	*Tallow.*	
—— western	1 50a1 56	American, lb.	6a7
Rye	78a80	*Teas.*	
Corn, north yellow	70a75	Bohea, lb.	32a34
Oats	40a44	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

INTERESTING MEMOIRS.

FOR sale by HASTINGS & TRACY, No. 94, Genesee street—

Life of Martin Luther, by A. Bower; Life of John Calvin; Life of Reginald Heber, D. D. bishop of Calcutta; Sacred Biography, by H. Hunter. D. D.; Memoirs of Rev. D. Brainard, missionary to the Indians; Complete works of Henry Kirk White, with an account of his life; Memoirs of Rev. Pliny Fisk, late missionary to Palestine; Do. of the late Mrs. Susan Huntington, by Rev. B. B. Wisner; Do. of Rev. Levi Parsons, first American missionary to Palestine; Do. of Rev. Edward Payson, D. D.; Do. and Writings of Miss Fanny Woodbury, selected and edited by Rev. Joseph Emerson; Do. of Rev. Legh Richmond; Do. of Mrs. Ann H. Judson, late missionary to Burmah, including a history of the American baptist mission in the Burman empire, by Rev. J. D. Knowles; Do. of the Life and Writings of Rev. Claudius Buchanan; Do. of the Life and Writings of Mrs. Isabella Graham; Do. of Mrs. Harriet Newell; Do. of the Life and Death of Rev. Andrew Fuller; Do. of the Life, Character and Writings of Dr. Philip Doddridge; Do. and Remains of Rev. Charles Buck; Life of Mahommed, by Rev. Geo. Bush; Memoirs of the Life and Character of Rev. John Elliot, apostle of the North-American Indians; Do. of Captain James Wilson; Do. of the Life, Writings and Character of John Mason Good; Do. of Mrs. Clarisse Wells; Do. of Catharine Smelt; Life of Geo. Desmond; &c.

Utica, Feb. 22, 1831.

NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—

Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.

Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers Magazine," after this year, will be pubished quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

THOMSON'S
CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre,* and *ratsbane.* ☞ Prepared by GEORGE F. FOWLER, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursunt to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

EW. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening